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THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY ::

For circulation among Ours only

POPE PIUS XI ON SODALITIES OF OUR LADY

To the Apostolic Administrator,
Rt. Rev. Sigismund Waitz, D. D.,
Innsbruck, Austria.

Your Lordship !

It is with particular pleasure that the Holy Father has learned that during the Octave of the Assumption of the Blessed Virgin, a Congress of many diocesan and local directors of Sodalities of Our Lady, especially those of Austria, Germany, Switzerland, and Holland, will meet in your city under the presidency of your Lordship.

His Holiness. considering how salutary and how important such a congress is for the daily advance of the already flourishing Sodalities of Our Lady in your country, is unwilling that the occasion should pass without a word of encouragement from him ; and hence he has requested me to express to your Lordship his approbation and his good wishes for the happy outcome of the Congress.

Our August Pontiff is well aware of the magnificent organization and present condition of those Sodalities ; but what gives him most consolation is the **supernatural spirit** which informs and pervades them and which imparts to those young Sodalists the **solid piety and strength of character** which will make them in due time shining examples of virtue and even **martyrs** when occasion arises, as has happened in our own day in the Republic of Mexico. Indeed, it is well to recall how on January 3d of this year in the city of Leon (Mexico), four young men fell as victims of the persecution, acclaiming « *Christ the King* ». All of them belonged to the Sodality of Our Lady which the Society of Jesus according to its ancient tradition had erected and was directing in that city. Joseph Valencia Gallardo, Salvator Vargas, Ezechiel Gomez and Nicolas Navarro, martyrs of the Faith, had learned in the Sodality of Our Lady, that most successful of all schools since it is the school of the Mother of God, to love virtue and the Church ; there too they obtained the heroic courage to make the supreme sacrifice for Jesus.

In the same school, too, when it is well directed according to **its wise laws and holy traditions,** the young men of Central Europe will acquire similar virtues and become **champions of the Faith** whenever our Lord will demand the same sacrifice of them. For undoubtedly it is of the highest importance for the success of the Sodality that it be well directed and governed, so much so that *its salutary influence on society depends for the most part on the* **work of the directors**. Wherever they know how to direct prudently the precious energies with which the souls of youth are charged, there doubtless they will obtain from young people whatever they desire, not only **interior and individual piety,** but also those **works of zeal and the apostolate** which have ever been the natural and distinctive flowers of this mystical garden of Mary.

Hence the great utility of congresses where the leaders of movements that are intimately connected, may discuss the various questions pertain-

ing thereto, and may thus be able to go forward **in unity of purpose,** and without the uncertainty so common among persons who are left to themselves and to their own personal experience, which is but too often narrow and insufficient.

There is a peculiar appropriateness too in the place chosen for the Congress, namely, a house dedicated to St. Peter Canisius (1) the great servant of Mary and untiring apostle of Germany, who so highly esteemed the Sodalities from their very beginning, thoroughly understood their extreme importance, and propagated them in the colleges of those cities.

The Holy Father therefore looks forward to the success of this Congress, rejoices over it and hopes that it will meet with the expectation of its fervent promotors and its deserving president.

To add efficacy to his good wishes and to render the Congress itself more fruitful, His Holiness from his inmost heart grants his apostolic blessing to your Lordship, to the promotors of the Congress and to all the priests who attend it, and he empowers them to impart the same benediction to the Sodalities under their direction, on any day after their return. Let them tell those beloved young people of the paternal love which the Holy Father entertains for them, the great hopes which he places in the Sodalists, and how earnestly he trusts that they will allow themselves to be trained in **the ideals and traditions** of the true Sodalist of Our Lady, after their model and master, the angelic St. Aloysius Gonzaga.

. . . .

Card. Gasparri.

From the Vatican Palace, August 2, 1927.

(1) The Congress was held in our theologate of St. Peter Canisius, Innsbruck, Austria.

HOLY FATHER'S GRATITUDE FOR SODALISTS' HELP TO CATACOMBS

As will be remembered, some four years ago, our Sodalities in the United States undertook to raise 30.000 dollars for a Museum of the catacombs of St. Calixtus at Rome (Cf. " *Acies Ordinata* „ English Ed., 1925, p. 80).

The money has all been contributed and the Holy Father in gratitude for this help, has sent to our Very Reverend Father General, two magnificent volumes in quarto prepared over twenty years ago by the well-known archaeologist Mgr. Wilpert, " *Le pitture delle Catacombe Romane* „. In one of these an immense number of the pictures of the catacombs are represented in colors, while in the other, there is a commentary. The volumes were taken by the Holy Father from his own private library, with a view to giving them to one of our Colleges in the United States.

Very Rev. Father General has judged it best to place the work in St. Louis University, St. Louis, Missouri, as the editorial offices of the American Sodality magazine " *The Queen's Work* „, are also in that city.

WHY SO MANY VOCATIONS TO THE SOCIETY IN THE UNITED STATES?

By Rev. Francis Burke, S. J., (Md.-N. Y.)

Editor's Note: A large number of excellent young men enter our novitiates in different countries. Hoping to aid Sodality Directors especially, we have asked the reasons for this happy fact from novice masters, provincials and many other experienced persons. Out of the few responses thus far received, we are glad to set before our readers the following answer of Father Francis Burke, made with the consent of his rector, Father Peter Cusick of Buffalo, N. Y., himself a novice master for many years.

While we thank these Fathers very gratefully, we earnestly beg other experienced persons, to let us have their view of the situation.

What is here set down is drawn from several sources — from the advice of those who have been instrumental in many vocations, from a certain acquaintance with present younger members of the Society, and from a moderate experience with Sodalists and students in a typical college of this Province. It will speak chiefly of the human factors in our vocations, for I presume that nowhere does the Society ignore factors that are Divine.

General causes.

In general, then, the abundance of priestly and religious vocations in America seems due to *three causes.*

1. The Church in the United States, until recently in missionary status, has lately come to share *great missionary duties* over all the world; and God has given a corresponding increase.

2. Again, the *custom of frequent Holy Communion*, which is formed in Catholic primary schools, wherein nuns teach, and which is maintained by parish societies, school Sodalities, and the popular devotion of the Nine First Fridays, provides an efficacious channel for the Divine grace of vocation.

3. Finally, there is the fact that in the United States a *religious tradition flourishes among boys and men.* Religion is considered a manly thing, largely, it would seem, because *the clergy has been essentially manly.* Men have recognized in their pastors and priests a courage, a political independence, a balance of judgment, a willingness to meet new situations, a human sympathy, and even a sense of humor, which they deem, all, most masculine traits. Added to these natural virtues they have seen in their priests piety and zeal sufficient to win respect: zeal such as makes it possible for men to confess at night, when their day's work is over, and such as constrains the priest to hasten to the bedside of the dying, no matter what the hour.

Causes special to the Society.

These three reasons, note, apply to *the general* flourishing of vocations, and do not fully explain that which *the Society*, in particular, has known. When we come to inquire why the Society prospers so, we are confronted with one evident fact, that *practically all vocations are developed in our own schools and colleges.*

There are relatively few Jesuits, of the Maryland-

New York and of the New England Province, at least, who were not at one time students in our own schools. This can hardly be too strongly emphasized; for if the American Provinces were to lose their schools, and to be forced to depend on missions and retreats in discovering candidates, it is hard to say to what level their numbers would fall. Most men gathered at these missions and retreats are already settled in life; those whose lives are open to new aspirations and great decisions are found in the classrooms and chapels of our schools.

But still we have left a great deal unanswered. There are Jesuit schools elsewhere, and vocations do not multiply so: what is there in our students, or in our school-organization, or in our methods, to account for the difference?

Qualities of American youth.

Let us look first at our students. Whatever opinion may be held in other countries concerning the American man, the American *youth possesses many natural virtues which are easily attracted by the Ignatian ideal.* Not far descended from *pioneer or immigrant ancestry*, he is adventurous and ambitious, in some distant and humble degree resembling the youthful Francis Xavier, whom St. Ignatius thought so apt for higher things. Indeed, through the Novena of Grace and through the Catholic Students' Mission Crusade, St. Francis Xavier is fast being accepted as a national patron.

The American youth is, moreover, *capable of great loyalty*, because he is capable of great generosity, to which the national contempt for the miser and the idler have schooled him.

Purity, too, is rendered less difficult to him, when, not to speak of his frequent Communions, he disciplines his body with athletic games; and when while sufficiently protected by our vigilance there is no surveillance, born seemingly of dark suspicions, to infect the healthiness of his mind.

Many who are not of these Provinces will admit, no doubt, the justice of the portrait thus far drawn. But when I shall set in it two further traits, I fear that there may be gentle denials. Let it be said, nevertheless, that *the American youth tends naturally to be both humble and obedient.* Next to cowardice, the fault he most heartily despises is *conceit;* and in many vocations we must labor long to help the candidate overcome his sense of his own unworthiness. His *obedience*, it must be granted, is not easily judged if we look to parents, since parental discipline varies greatly in different homes; but if it is to be measured by that which he yields to us, it is sincere, spontaneous and wide. *No one denies* that he is frequently thoughtless, frequently remiss in study, frequently eloquent in semi-humorous denunciation of what incurs his passing dislike; but any real resistance of will to will, any open or subdued *rebellion, is practically unknown to him.* On the contrary, he is desirous to submit to *our counsel in innumerable things* which lie beyond the domain of our proper command, and were we willing to utter the decisive word, many another candidate would offer himself for our Novitiate. This native docility extends especially to matters of the intellect, wherein many Catholic educators think it excessive, although they recognize in it a natural aid to that purity of Faith which has been kept among us.

Methods of Ours.

Certain features of organization may help, in the second place, to explain these more numerous vocations in the American schools of the Society. In each school *not more than one Priest or Scholastic is set apart for the sole and unpleasant purpose of administering discipline.* The others who walk among the students, and hold converse with them, *are Professors.* Thus it comes about that those who assist the Superior Prefect of Discipline in maintaining his mild government enjoy the prestige and affection which a Professor wins; and thus it comes about that *the Professor in the classroom can more aptly form his pupils, knowing them* in the revelations of their conversation and play. The bearing on vocations is obvious. Never does a student divide us into two classes equally distasteful to him: watchers who do not teach him, and teachers who do not know him. Our arrangement moreover, greatly affects the influence of the Scholastics. *The respect shown their magisterial position impresses* the possible novice, who usually thinks of his vocation in terms of the Scholastic years, since ordination seems to lie so far beyond.

And here it is fitting to offer a statement, generally admitted: that, among us, *Scholastics discover incipient vocations more easily than do the Fathers*, because in matters which are not peculiar to confession the student often will yield to a Scholastic a confidence more facile and unreserved. The Priest, here, is held in such sincere veneration that frequently, in conversation with him, the student will withhold those significant trivialities which would reveal so much of his soul; but to the Scholastic, whose lesser state is disarming, he will utter them freely as to a respected and understanding companion.

Finally we must attempt an account of the *methods we employ in dealing with our students.* The methods are many and varied, since we strive to take proper consideration of the varying circumstances of each boy; but these, briefly, are the methods which generally we avoid. *We avoid carefully any sign of moral suspicion*, preferring rather to let our students see that we think well of them. With their native frankness, then, they freely confide in us. *We avoid, too, a certain harsh manner* of enforcing discipline, for, indeed, the docility which is yielded to our law of love would not be so readily shown did we rule by fear. Again, remembering that we are preparing our students for life among men, and not always to dwell in the classroom, *we avoid keeping them excessively in tutelage.* We allow them a certain share in the management of student affairs; we encourage, if possible, the plans they form and propose to us. It happens, moreover, that the convenient schedule of daily classes and annual terms common to all schools in this country allows each student to *experience, at some time in his youth, the lot of the working man;* this he usually chooses, so that when thoughts of a religious vocation arise they are not likely to be put aside solely for any glamor of secular life: it has

been known and has been found wanting. *We avoid*, lastly, what would be fatal among us, any *consideration of social or financial rank* in our students. They will forgive many faults in a Professor, if he be true to impartiality and justice; but if he offend against these, he will incur a quiet contempt which is more enduring than anger. Yet, despite this, the Sodality maintains its selective character, for our students understand quite well, and respect, an honest selection based upon considerations of superior intellect and virtue.

Qualities of Ours which attract.

Such, then, are the things we avoid; and if anything positive must be said, let us take it from the testimony of our students themselves. They note in us certain things, of which they sometimes speak to us, shyly and haltingly: a piety that embraces labors as well as prayer, a fund of patience and self-control, a certain εὐτραπελία. judgments which are not unmindful of conditions of life about us, and personal habits not out of sympathy with their legitimate natural ideals. Because of all these things they like us, and they wish to be near us: even when they come to be old men they gather about us, and are happy to recall their student days. Almost all of them remain good Catholics throughout life; and many a one who would else be discouraged takes heart to heed the Divine voice, and our novices increase.

And so we have come to an end of our answer.

One closing word. We are indeed, here in our young Western world, only too painfully conscious of things in which we are not perfect, nor are we blind to the wisdom and virtue with which other and older peoples have been blessed. If what has been here said may seem unduly to have stressed the good in our American youth and in our apostolate among them, may all remember that vocations are aided by our virtues, not by our faults; and it is of vocations that we were asked.

AN ECHO FROM FRANCE.

THE LAY APOSTOLATE

Lay-apostles and their Reverend Directors met at Rheims, France, on July 4, 5, 6, 1927. It was the 47th Congress of the Union of Catholic Workers' Societies.

Canon Lestrade, Clermont-Ferrand director, reported on **the lay-apostolate** now operating in 47 French dioceses **where 4,400 parishes have no priest.** Voluntary catechists and various bodies had done good work, but the Canon hoped for a women's society (" dames de villages ") who would *prepare* helpers for such parishes, provide the helpers with " *recollection days* " *and retreats*, and contribute to their *support*.

Other diocesan directors related the help given to priests who have *three or four parishes to attend to ;* the need is great, but the ingeniousness of devout Catholics, especially women, is not less great.

M. Fliche, President of the Central Council, Society of St. Vincent de Paul, Paris, declared that charitable workers must thoroughly **know social laws** and the organizations which are striving to apply them. Far **greater cooperation,** he said, is demanded between Catholic charitable bodies. On special request, he explained in detail the work to be expected of young men in the Conferences of St. Vincent de Paul.

Canon Gerlier, Paris diocesan director, insisting on **the great need of lay cooperation,** asserted that in Paris *over a million pagans receive no attention* because the faithful absorb all the energies of the clergy now available. Certain environments can be penetrated **only by laymen,** but their apostolate will be sterile unless they be *properly prepared* and, above all, *ardently supernatural* men.

Editor's Note: No mention was made of the Sodality of Our Lady in this three-day Congress, unless perchance it were included in allusions to " *various organizations,*" " *great associations for piety and perseverance.*"

For us who know the Sodality, however, this Congress has its useful lessons:

1. *The lay-apostolate*, so plainly set before the Sodalists in the Common Rules, is if possible, *more necessary than ever.*

2. Existing agencies, though good, cannot cover the field; hence *there is room for the Sodality.*

3, The lay-apostolate requires *deep supernatural spirit;* the Sodality fosters this in a high degree.

4. *The Director's work is of great importance,* because the lay-apostolate demands *preparation* (1); and, at least in the beginning, that preparation must depend upon the Director. Hence he must have time and freedom enough to *instruct himself* first of all, and then time and opportunity to *train his Sodalists.* And as these functions take years, it is evident that the Directors should *seldom be changed.* Again, *only the best men* intellectually, practically and religiously, will be successful.

5. *The friends of the Sodality must speak up for it* on occasions like that of this Congress. When the Dutch Sodalities were not even invited to a similar Congress, Sodality leaders asked the reason and were given a place and a hearing in the Congress; thence dates their remarkable renaissance (2).

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(1) So Rt. Rev. Bishop Griffin of Springfield, Ill., began a summer school for his catechists (" *C. I. L. Messenger,*" June-July, 1927, p. 6).

(2) Cf. " *Acies Ordinata,* " Vol. 3, p. 45.

Father Adalbert Bangha, founder and first editor of the " *Acies Ordinata,*" has lately been made **President of the Hungarian Sodality Federation.** Since returning to Hungary last year, he resumed the editorship of the Hungarian Sodality monthly " *Mária kongrégació.*" His interest in the Sodality movement throughout the world is unabated and he continues to help the Central Secretariate here at Rome with valuable suggestions and occasional articles for publication. The present editors of " *Acies Ordinata* " would therefore consider it a great favor to themselves if the Reverend, Editors of our Sodality magazines would kindly put Father Bangha on their mailing-lists. His address is: *Rev. Bangha Béla, Horánszky u. 18, Budapest VIII, Hungary.*

PHILOSOPHERS' SODALITY ACADEMY

Heythrop College, Chipping Norton, Oxon., England

By **Joseph Briffa, S. J.** Corresponding Sec'y.

The first meeting of the Sodality Academy was held on December 8, 1926. This meeting was an attempt to discover whether the idea of a Sodality Academy was acceptable to the majority and to find the number of those who would be willing to work for it. The result was undoubtedly successful and the speeches delivered showed enthusiasm as well as a variety of opinions and ideas regarding the Sodality itself and its uses. Appreciation and keenness were evident. Volunteers for active work were called for and the Academy was organized as follows:

A. *An Executive Council.*

B. *Four Sections:*

1) *Spiritual.* 2) *Practical.*

3) *Historical.* 4) *Correspondence and Files.*

Each Section was to have a leader and about six members to collect matter for their special subject set by the Section Leader. The Section Leaders were to be members of the Executive Council, which in turn was to consist of four elected and two appointed members, not including the Section Leaders nor the Corresponding Secretary, who is to preside.

On January 2, 1927, a meeting of the Active Members was held to elect the Executive Council and to appoint Section Leaders. A rough scheme of work for the year was drawn up and active members were asked to criticise and make suggestions.

The Executive Council met on Feb. 2d, discussed the organization of the Academy and proposed a method to be followed in dealing with the Papers to be read at the General Meetings.

The duties of the Executive Council were ruled to be:

1. To appoint date and subject of papers for next General Meeting.

2. To discuss any points regarding the organization of the Academy.

3. To censor the Papers before they are read at the General Meetings.

4. To deal with all matters concerning the Academy as a whole but not to interfere with the working of individual Sections.

The Second General Meeting was held on Feb. 13th. The Papers read were:

I. " *The Ideal Sodality according to V. R. F. General's letter of July 1922.* „

II. " *An Historical Sketch of the Sodality.* "

Some very interesting questions were asked on March 23d, at the Third General Meeting, such as:

a) " *Is the spirit of the Sodality that of the Society ?* „

b) *How are Secular Priests to acquire this spirit as Directors ?* „

c) *What is the difference between the Children of Mary and the Sodality ?* "

At the Fourth General Meeting on April 23d, the subjects chosen were;

I. " *The History of the Rules of the Sodality.* "

II. " *Is the spirit of the Sodality essentially the same as that of the Society ?* „

An interesting discussion followed the second paper, and will be continued during the school year 1927–8.

In general, the attitude adapted during the year was rather " *tentative* „ than " *energetic* „ and the scheme was used more as a preparation for future developments than as a plan of work.

It was thought advisable not to undertake much at first, but to " grow „ gradually by selecting the most advantageous means. There are many other activities in the College and one is not encouraged to add to the " *expenditure of time on marginal subjects* „.

It is hoped, however, that the work of the forthcoming scholastic year will pave the way for a thorough course of instruction in every branch of Sodality work which will cover a period of three years.

SODALITY ACTIVITY AND PUBLICITY

A certain Sodality magazine some months ago exhorted its readers as follows:

" *Many Sodalities, lacking the tradition of organization, hesitate at the thought of undertaking consultors' meetings, works of charity or the like, because they fear that it is much more difficult to put these things into practice than to write about them.* "

So the editor asks his readers who have had experience to give an account of what they have done in this matter, adding this very just observation; " *Exchanging experiences is one of the best ways of favoring the work of the Sodality.* "

All of which impels us to make two remarks:

1. What kind of Sodalities was the editor talking about? Surely it is a strange Sodality which does not hold ordinary meetings of its Council (Rule 50 sqq.), and which is not engaged heart and soul in works of charity. Such a body misses the very essence of the Sodality of Our Lady and is quite unworthy of so glorious a name, since charitable activity necessarily pertains to the Sodality. (Rules 1, 12, 42, 43).

Where such Sodalities exist, it is no wonder that many look down on the Sodality as an insignificant society devoted to nothing but the exercise of personal piety. All of Ours, and especially all of our magazines ought to combat constantly and energetically this preosterous and decadent idea of the Sodality; (1) Directors too must take care that their Sodalities by diligent observance of the Common Rules, become a light and an example to Sodalists under non-Jesuit direction.

2. To communicate to others the results of our ex-

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(1) It is a pleasure to draw special attention to the series of articles on Sodality activities which began in " *The Queen's Work* ", last October, and still continue: " *The A B C of Sodality Organization* ", by Father Daniel A. Lord, S. J. " *The Morning Star* " of Trichinopoly has treated this matter also in a way calculated to encourage our foreign missionaries to make more extensive use of the Sodality as an instrument of evangelization.

perience is very useful for all of us; and it is a part of the duty of every good Sodality Director. Those who are truly such, are not satisfied merely with bringing their own Sodalities to a good state; they wish also to be efit the Sodality as much as possible throughout the whole world. Such too is precisely the purpose of the " *Acies Ordinata* „ to make known to all the brethren everywhere, the various good works done in particular places by the Sodality, the plans proposed, the results obtained, etc. Obviously, this all works to the encouragment of other Directors, and so to the advancement of the Sodality as a whole.

" *I haven't time to write* ", some one may say. " *I don't want to praise myself.* "

Take the time, Father! It will be an act of charity towards those who have the greatest claim upon you: Your brethren in religion. And if you prefer, we will not mention your name!

Directors' Congress of French Provinces at Dijon-Brochon.

The " *Journées Mariales* „, as the above Congress is called by our French Fathers, took place at Dijon–Brochon July 19-20. In accordance with Very Reverend Fathers General's wishes, three Belgian Fathers also took part. A copy of the *Conclusions and resolutions* has been forwarded to the Central Secretariate, and Father Baron, Secretary for the Sodalities of the Champagne Province, looks forward to publishing a brochure on the doings of this Congress and that of 1926.

In general, the Conclusions and Resolutions treat of the Sodality in relation to other Societies in Colleges, and to old students; the Province Sodality Secretariates; the Sodality Magazine; and future Directors' Congresses.

In particular, the Congress concluded that: The Sodality is not incompatible with other college societies, if each keeps to its own sphere.

Directors may use certain *exterior* attractions though the principal one must be that of knightly devotion to Our Lady and apostolic zeal.

If all unite to favor the Sodality, and refrain from introducing societies which aim independently of the Sodality, to form an active, supernatural élite, friction will cease.

College Directors are urged to inculcate the principle that one becomes a Sodalist *for life*; to start Sodalists in apostolic work which they can *continue after leaving college*; to inform them of Sodalities existing where they settle; to *feature Sodality obligations* in college and alumni periodicals; *to invite* them to the principal Sodality events in the college.

The Congressists resolved to make the *Province Sodality Secretariates* known not only to ours, but on the occasion of missions, " helping out „, etc., to other orders and to the secular clergy. *Province Secretaries should visit the Sodalities* and thus help them feel that they belong to a world-wide organization.

Expenses of these secretariates might be sought from the colleges, the sodalities, and even from the proceeds of lectures, etc.

" *Les Cahiers Notre Dame* „ is recognized as the official Sodality publication for the four French provinces; the Directors promise articles and information; matter for Directors is to be grouped by itself in each issue; " *Les Cahiers* „ is to be confined to Sodalities for men and boys; special efforts for subscriptions by Sodalists are suggested.

Finally, it is hoped to hold " *Journées Mariales* „ in future years in the large cities of France. The plan is to *invite the secular and regular clergy*, and while keeping the discussion of difficulties and defects for private meetings of Ours, to *make the Sodality known* in its rules and in its history, and to *show what the Church and the Society think of it* as appears by Papal Bulls and the letters of our Very Rev. Fathers General.

Jubilee of Uruguayan Sodality

June 21, 1927, witnessed the **Silver Jubilee of the Senior Sodality at Sacred Heart College, Montevideo,** which for the last 19 years has had as its prefect, the noted poet and jurist *Dr. Juan Zorilla de S. Martin.*

From 1908, when the Doctor took office until 1926, there were no elections in this Sodality; and when Father *J. F. Salaberry, S. J.*, who was made Director in March 1926, caused elections to be held, Dr. Z. de San Martin was elected by acclamation.

Much satisfaction is felt over the accomplishments of this Sodality which are resumed as follows in the Sacred Heart College periodical " *El Colegio* " for June, 1927:

1) The Sodality has formed a solid *esprit-de-corps* and holds the respect of its members and of outsiders as well.

2) Its members *receive the Sacraments* often; the Sodality communicates as a body on Sundays and holydays of obligation.

3) A large number of the Sodalists *make a retreat annually* this year, one–fifth of the active membership — 52).

4) They march as a body in the public *procession of Corpus Christi*, wearing the ribbon and medal of the Sodality.

5) In 1926, they initiated a *National Federation of Men's Sodalities* with the intention of later entering an all-South-American and Spanish International Federation. The Uruguayan Episcopate heartily approved of the project and are now considering the statutes of the National Federation. (22 Sodalities were federated by August 15, 1926).

6) They have a *literary academy*.

7) Some members give *instruction free of charge to the blind* at the Artigas Institute.

In 1903, the Sodality had 104 members; the register show 859 names; 243 are classed as active members, while the General Communion Masses are attended by about 100. 59 members were admitted in 1926.

The Sodality appointed a *Propaganda Committee* in order to stimulate attendance at the Six Sunday Devotions to St. Aloysius (their secondary patron) and also at the May Devotions; accordingly more members were present for these exercises than in former years.

FATHER PETER BRUCKER, S. J. PROMOTOR OF THE SODALITY

On May 31st, Father Peter Brucker, S. J., died in our theologate at Enghien, Belgium. Death came to the venerable champion of the Sodalities at the very hour when many of the Fathers were saying Mass in honor of Our Lady, Mediatrix of all graces.

In his native Alsace, where the Sodality of Our Lady has flourished for centuries, he had learned to love and esteem it deeply, and as a consequence his work as a Director of student Sodalities was eminently successful.

All that his long experience had taught him on the subject was gathered into his "*Little Book of the Sodalities of Our Lady in colleges*" (1), published in 1905, and reprinted three times in the ensuing decade. In 1909, he again went into print with "*The Sodalities of Our Lady as a means of religious and social action*" (2), in which he explained the nature of the Sodality, its aims, the means it uses, and the great good it had accomplished during past centuries in many countries of Europe for the social and religious welfare of the people.

In 1909, he also founded "*The French Marian Press Association*" (3), destined to foster the cult of Our Lady in France. Thoroughly appreciating the good done by Marian publications especially in Austria and Germany, Father Brucker began the "*Correspondance Mariale*" hoping thereby to inform priests of everything relating to devotion to the Blessed Virgin. Many praised the undertaking highly and encouraged him to go on with it; but he was forced to confess after some time that his purpose could not be attained and the work must cease.

In 1918, he again summoned the youth of both sexes to the standard of Mary with two little booklets "*The true spirit of the Sodalities of Our Lady*", and "*The Diocesan Manual of the Daughters of Mary*".

As age and infirmities increased, the use of the pen became too difficult for him, and so the venerable octogenarian devoted himself to prayer for the Sodalities until the Queen of Heaven for whose honor and glory he had worked with so much fervor and love, finally called him to the reward of the good and faithful servant.

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(1) "*Petit Livre des Congrégations de la S.te Vierge dans les collèges*".

(2) "*Les congrégations mariales comme moyen d'action religieuse et sociale*".

(3) "*L'Association de la Presse Mariale Française*".

ECHOS OF A FLOURISHING SODALITY

July 20 1927, the Director of the Annunciation Sodality *Father George Camarero, S. J., of* **Habana,** *Cuba*, advised the Sodality Council as follows:

"The Father Director calls the attention of the Council to the great increase which is being evidenced in Catechism Classes and in Missions to the people throughout the whole of this Diocese. In this, our most worthy Prelate is seconding the desires of the Holy See and following the impulses of his zeal for these sacred ministries, which he judges to be extremely necessary at the present moment for the good of his people. Now for more than 27 years we have been carrying on this work of teaching catechism and the great good done to souls may be judged from the Workingmen's Sodality formed of the ex-pupils of our Catechism classes, Hence, we must not weaken in teaching Christian Doctrine, and the Council and all the Sodalists should take new courage to go on with this fruitful apostolate, so that other bodies may not come in to take the place of the Sodality on the ground that it has grown remiss in its work and makes few sacrifices for the common good."

In the Necrology of their monthly "*Boletin de la Anunciata*" for August 1927, it is said of the recently deceased Sodalist, Sr. Jose Antonio Soberon y Perez.

"Two years ago he moved to the United States for a time with his wife and family, but he never departed in spirit from the Sodality which he had left in Habana as was shown by the affection with which he took leave of it, by his continual correspondence with it, his desire for news about it and pleasure with which he read our Bulletin, and his care to be present at Sodality meetings whenever he was in the city on business trips." (*Cf. Common Rules, no. 47).*

The **Night School for Workingmen** established and maintained by this Sodality gives instruction free of charge in Literature, Geography, Cuban History, Arithmetic, Drawing and English.

The "*Boletin*" carries a full translation of the Instruction issued May 3, 1927, by the Congregation of the Holy Office to all Ordinaries, directing their zeal against all *sensual and mystico-sensual literature.* This is followed by a newspaper *commentary on the papal document.*

Conference of St. Vincent de Paul formed by Sodalists. For the last fourteen years in **Chieri**, *Italy*, the local Conference of St Vincent de Paul has been formed of members of the Men's and Young Men's Sodalities. Since their foundation they have distributed about 60,000 lire, but, of course, that is only the least of the good they have accomplished. They meet weekly for spiritual exercises in consonance with the purposes of the Conference, discuss their "*cases*" and collect funds among themselves. They visit the poor in their homes weekly. The members of this Conference include ordinary working-men, professional men, teachers, etc.

("*Vita nostra*", Monthly Bulletin of the Sodality of Our Lady of Chieri, Sept., 1927).

THE PRIMA PRIMARIA SODALITY OF OUR LADY

TO ALL AGGREGATED SODALITIES

GREETING

In his Encyclical "*Iniquis afflictisque*" of November 18, 1926, on the sad condition of the Church in Mexico, Our Holy Father Pope Pius XI, now happily reigning, proclaimed to the world with all the force of his Apostolic authority, the shameful insults and abominable calumnies heaped upon our Holy Mother the Church, and the atrocious persecution, contrary to all justice and charity which afflicts our Catholic brethren in Mexico.

Calling upon the Divine Omnipotence, which alone is able to change the minds and hearts of men and thus put an end to this cruel and savage persecution, the Holy Father again and again urged upon all faithful Christians that private as well as public prayers be kept up unceasingly and with ever increasing fervor and insistence for the cessation of these unspeakable iniquities.

In the last part of his Encyclical, the Holy Father implores our Blessed Mother under the title of Our Lady of Guadalupe, to obtain by her powerful intercession, the blessings of peace and concord for her people, or, if in the inscrutable designs of Divine Providence this may not be, to fill the hearts of our Mexican brethren with all consolations and to strengthen them for further combats.

Deeply moved by the pitiful calamities which have so long afflicted the land of Mexico and its people, and have made glorious martyrs of so many Sodalists of Our Lady, and feeling sure that we are interpreting the mind of the Holy Father, we humbly but confidently ask you as specially devoted servants of Mary, to unite with us in begging of Her as our Queen, our Protectress and our Mother, that this monstrous tyranny of the powers of darkness may soon give way to the dawn of liberty.

Hoping therefore to obtain our prayer more surely through united efforts, we invite you all,

on the third Sunday of Advent, which falls within the octave of the Feast of the Immaculate Conception of the Blessed Virgin Mary,

to approach the Holy Table **during Mass,**

and **in the evening,** either in a *solemn meeting* of your own, or in a *joint meeting* of many Sodalities of the same city or region, *to recite the Rosary;*

and finally we suggest that a more *generous alms* and some *exercise of mortification* accompany our prayers.

We, on our part, for the consolation and encouragement of our afflicted brethren in Mexico, will be glad to inform them of our common effort to help them in the bitter persecution which they are enduring so manfully for the sake of Our Holy Faith and in which they are giving such a noble and edifying example to the whole Catholic world.

For The Prima Primaria Sodality of our Lady,

P. Augustine Garagnani, S. J., *Director.*
Pius Franchi de' Cavalieri, *Prefect.*
Joseph Uber, *Secretary.*

Rome, October 7, 1927. The Feast of the Most Holy Rosary.

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